

contain reference to a reason, as, for instance, that the act would displease the ghosts. The primitive taboos correspond to the fact that the life of man is environed by perils. His food quest must be limited by shunning poisonous plants. His appetite must be restrained from excess. His physical strength and health must be guarded from dangers. The taboos carry on the accumulated wisdom of generations, which has almost always been purchased by pain, loss, disease, and death. Other taboos contain inhibitions of what will be injurious to the group. The laws about the sexes, about property, about war, and about ghosts, have this character. They always include some social philosophy. They are both mystic and utilitarian, or compounded of the two.

Taboos may be divided into two classes, (1) protective and (2) destructive. Some of them aim to protect and secure, while others aim to repress or exterminate. Women are subject to some taboos which are directed against them as sources of possible harm or danger to men, and they are subject to other taboos which put them outside of the duties or risks of men. On account of this difference in taboos, taboos act selectively, and thus affect the course of civilization. They contain judgments as to societal welfare.

36. No primitive philosophizing; myths; fables; notion, of societal welfare. It is not to be understood that primitive men philosophize about their experience of life. That is our way; it was not theirs. They did not formulate any propositions about the causes, significance, or ultimate relations of things. They made myths, however, in which they often presented conceptions which are deeply philosophical, but they represented them in con-

crete, personal, dramatic and graphic ways. They  
feared pain and  
ill, and they produced folkways by their devices for  
warding off  
pain and ill. Those devices were acts of ritual  
which were  
planned upon their vague and crude faiths about  
ghosts and the  
other world. We develop the connection between  
the devices  
and the faiths, and we reduce it to propositions of a  
philosophic  
form, but the primitive men never did that. Their  
myths, fables,  
proverbs, and maxims show that the subtler  
relations of things  
did not escape them, and that reflection was not  
wanting, but